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needed, the digger locating them by prodding the soil with a pointed stick. The patches are small and are always near the village. 244

Sugar cane grows in isolated clumps in or near the villages. I saw no plantations. The stalks are chewed, like candy, and bundles of the leaves are sometimes used as torches. The juice is also extracted by crushing the cane between wooden rollers. This is allowed to ferment and is then drunk as beer or distilled into rum. No sugar or syrup is made. 249

Castor oil plants are often to be seen growing near the villages and a few of them are sometimes planted in the *tany*. The oil is extracted with a crude press, like that used for honey. It is used in hair dressing and is often a part of charms. Whole beans are also used to make a sort of taper or night light. [354]

Small and extremely hot red peppers are used as a condiment. They grow wild on old village sites and abandoned fields. 263

The Tanala believe that all their crops are indigenous. A very careful investigation failed to reveal any traditions of the introduction of maize, manioc or tobacco. 241 173

DOMESTIC ANIMALS

The Tanala originally had the following domestic animals: dogs (**amboha**), cattle (**omby**), goats (**lengy**), chickens (**akoho**), and a very large duck with dark plumage and red wattles (**dakotra**). Sheep, cats, ordinary ducks and geese and turkeys have all been introduced within the historic period, but are of little economic importance. In the drier and less heavily forested parts of the Tanala territory guinea fowl have been semi-domesticated since ancient times. Eggs are taken from the nests of the wild birds and the young hatched and reared by hens. They are fed on a special diet of termite eggs and larvae. Apparently guinea fowl will not breed in captivity and are usually killed as soon as they become full grown. 231

The native dog is almost extinct, due to repeated crossing with other breeds. It stands about 18 inches at the shoulder and is solid yellowish brown or black, with white under parts. The coat is medium long, fine and glossy. The tail is fringed and is carried low. The head is wide between the ears, with a muzzle of medium length and strong jaws. The ears are rather large, pointed, and erect. The animal appears stealthy in its movements and rarely barks.

Dogs are used to trail wild pig and to bring the animal to bay, so that it can be speared by the hunters. They are never used [224]

231 [262] for herding or driving cattle and the natives seemed much surprised at the idea. They are not eaten and the idea is considered disgusting, although there is no definite taboo on it. There seemed to be no dogs in many villages and their economic importance is slight.

Cattle are all of the humped or zebu variety, with moderately long sideward curving horns. The size of the hump varies with the animal's age and condition and is hardly noticeable in many cases. There is a great variety of colors and markings, each known by a special name, but black and white seem to predominate. There are said to be a few wild cattle, descendants of escapes, which are very shy and live in the heavy forest.

293 The cattle belonging to each village are herded together by boys, with, in the old days, a few armed men for protection. During the day they are allowed to graze anywhere on land that is lying fallow. At night they are driven into pens, which are now on the outskirts of the villages. In the old days the pens were often in the village and the cattle were driven within the stockade if an attack threatened.

417 The Menabe cattle pens are like large, roughly built houses with thatched roofs and open sides. Among the Ikongo, who live in less rainy territory, the pens are usually open. They are made from posts planted about 2 feet apart and laced together with withes or vines. Two posts, planted one behind the other, stand on each side of the entrance, which is closed by dropping long saplings in between them. Semi-subterranean pens of the plateau type are unknown among the Tanala. The pens are never cleaned and in some I saw the manure had accumulated to a depth of over 3 feet.

422 618 233 The Ikongo have a regular system of ownership marks, made by cutting one or both ears in various patterns. These marks are hereditary in lineages and there are sometimes stories to account for their origin. Families within the lineage usually have no individual marks. The Menabe rarely earmark their cattle, their herds being so small that ownership is never in question.

232 There is no attempt at systematic cattle breeding and it does not seem to have occurred to the natives that their herds could be improved in this way. One informant expressed surprise when I told him of our methods, then said that after all the matter took care of itself, for the best bull would defeat the others and take all the cows.

425 Young bulls are often castrated, but solely with the idea of improving the flesh. A Menabe informant said that two bulls in a herd must always be castrated at the same time, so that they could

1 [i.e., dogs - Analyst]

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horns and vault over his head, alighting on one's feet. The present natives say that the sport was designed to give the young men a chance to exhibit their strength and agility, but its almost exclusive association with funerals suggests that it may once have had a deeper significance. A good bull baiter enjoyed considerable prestige and there were numerous charms to insure success in the sport. 541 [764]

Watching fighting bulls seems to have been a commoner sport among the Ikongo than among the Menabe. There, villages would pit their best bulls against each other and wager heavily on the outcome. The men of the two villages would line up on opposite sides of the arena and beat the ground with heavy sticks to encourage their bulls. Excitement ran high and the meets often broke up in a fight.

In order to incite the bulls a young heifer was sometimes led up. Another method was to collect ticks filled with blood from the bulls themselves. A small patch of ground in the center of the arena was torn up as though bulls had been fighting there and the blood from the ticks squeezed out on it. It is said that when the most cowardly bull saw and smelled this he would stand and give battle.

Goats are much less numerous than cattle and several of the Tanala gentes have taboos on raising them. The few animals I saw were large and shaggy, with long, well-developed horns. Most of them were black, but with a few black and white individuals. Goats are never milked and rarely killed for meat. As far as I could learn, they are never employed for sacrifices, although the gentes who raise them have no taboo against this. 231

Chickens are numerous in all villages and are the main source of fresh meat. No breeds are recognized and those I saw were of all sizes and colors. They are fed with the refuse of the rice pounding, but have to forage for most of their food and are, in consequence, lean and athletic. Eggs are considered a delicacy. Nests are made for the hens by splitting and spreading one end of a six-foot section of large bamboo, interweaving other bamboo splints to form a crude basket (Fig. 2, b). This is lined with straw. The nests are planted in the ground close to the sides of the dwelling. The overhanging eaves protect them from rain, while the smoothness and height of the bamboo give protection from snakes and other vermin. Sitting hens are usually kept in a corner of the dwelling. Hens with chicks are brought into the house every night until the young are old enough to fly. Grown birds roost on the roofs or in low trees. There are no wild chickens. 235 262

782 [437] Chickens are much used for small sacrifices, such as those made in fulfilment of vows. Usually only the head and feet are actually offered, the rest being eaten by the sacrificer. They are also largely used in payment of fees to midwives, circumcisers and medicine-men. [541] Cock fighting, which is an important sport in the plateau, seems to be rare or lacking among the Tanala.

235 *Dokotra*, the large native ducks, are valued much more than chickens and can be bought only at exorbitant prices. They are relatively rare and I never saw more than four or five in a village. Their eggs are considered a great delicacy. They usually sleep and nest in the dwelling.

PETS

●231 The Tanala are moderately fond of pets. The *zafimbato*, an animal much like an ordinary tabby cat in size, color and general appearance, is sometimes caught young and tamed. It is allowed to run free and helps to keep down rats and mice. The natives say it does not breed in captivity. Apparently it will cross with the ordinary domestic cat, a recent introduction, but I could not learn whether the offspring are fertile.

In nearly all the villages I saw pet lemurs. Three or four species were represented, a medium-sized gray animal and the large black and white lemur being the commonest. They were always kept tethered by a band around the waist. They seemed to be imperfectly tamed, although this may have been partly due to my being a white man. However, I never saw a native attempt to fondle one and I was often warned that they would bite.

In the southern part of the Menabe territory I saw a few birds kept in cages of open wicker work. These were usually hung up outside, under the eaves of the houses, but I saw one fastened to the top of a long pole. The birds were small and looked like larks or thrushes. Although parrots are common in this region, they do not seem to be kept as pets.

HUNTING

224 [136] The heavy forests of the Tanala country contain many sorts of small game but the only large species are the wild pig and *fossa*, a cat-like carnivor related to the genets. These will attack a human being when cornered, but are not dangerous ordinarily. There are a few Tanala families who live in the forest and subsist entirely on game and wild plants, but they are not numerous. There are no hunting tribes and no individually owned hunting territories. The

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the juice being allowed to float downstream with the current. The 226
fish rise to the surface stupefied or dead and are taken by hand. A large quantity of roots is required and the whole lineage or even village usually takes part. At the present time the method is rarely used, because of the labor involved.

The natives are very fond of two sorts of crayfish. One of these has short legs and large claws, like a lobster, while the other has long legs and no claws. Parties often go several miles from the village to catch crayfish in the small, swift mountain streams, staying out all night. The animals are usually caught by the light of torches, which stupefies them so that they can be picked up. In the daytime they are lured from their holes by means of a white or glittering object on the end of a stick. A bit of tin from a can is now used. They are then caught by hand or between two bits of wood, to avoid their claws.

Eels and other fish are preserved by smoking, without salt. They 251
are not cleaned. The smoking is done on small platforms of open-work bamboo which are hung over the fireplace in the dwelling (Fig. 3, c). In spite of the crudity of the method, fish preserved in this way can be kept for a year or more and, when cooked in native fashion, are hardly inferior to the fresh article. Fish are nearly [252]
always boiled.

HONEY AND BEESWAX

Honey and beeswax are of great importance to all the Tanala. 231●
The latter is one of their main exports. The native bees are rather [439]
small and dark brown or black. Most of the swarms live in hollow trees or among the rocks, but the Tanala make hives, put them near old swarms, and wash them inside with honey in the hope that new swarms will settle in them. Such swarms belong to the maker of [422]
the hive, while wild swarms belong to the finder.

The hives are made from hollowed-out logs with loosely fitting, inset ends. The cracks around the ends are large enough to allow the insects to enter. The hives are usually 3 to 5 feet long and about 1 foot in diameter. They are laid horizontally in the forks of trees, often as much as twenty feet from the ground. This is to protect the swarm from animals.

To obtain the honey and wax, the swarm is first stupefied with 222
smoke from torches. The end of the hive is then pried out and all the comb removed at once, destroying the colony. A large wooden bowl of special form is used for collecting the honey (Fig. 4, e). The